Madison Avenue Temple

"*Remember the days of old, consider the years of former generations.*"
Deut. xxxii : 7.

"*The Joy of God is your strength.*"
Neh. viii : 10.

A HISTORY

OF THE

Baltimore Hebrew Congregation

נְדְחֵי יִשְׂרָאֵל

1830-1905

BY

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1905

TO

THE MEN AND WOMEN

WHO CONTRIBUTED TO THE MATERIAL AND

SPIRITUAL GROWTH OF THE BALTIMORE

HEBREW CONGREGATION THIS

VOLUME IS RESPECTFULLY

DEDICATED

PREFACE

TO CELEBRATE, fittingly, the Seventy-fifth Anniversary of the oldest Jewish Congregation in Maryland, the author suggested to the Board of Trustees the publication of the History of the Congregation. The suggestion was unanimously adopted, and this volume is published by the Congregation as a festival souvenir.

The material in this volume has been collected from many sources. The congregational records covering the first decade (1829-'39) are very fragmentary, some of the records are lost, and those that are extant have been so poorly kept as to offer limited information. It was, therefore, necessary to consult old newspaper files, city directories, the Proceedings of the Maryland House of Delegates, etc. From 1839 the records of the Congregation are quite complete. For the history of the Jews ante-dating the organization of the Congregation I have consulted the Publications of the American Jewish Historical Society and the Jewish Encyclopedia. This history is to be not a mere record of congregational data; but aims to be, at the same time, a mirror of the religious and communal life.

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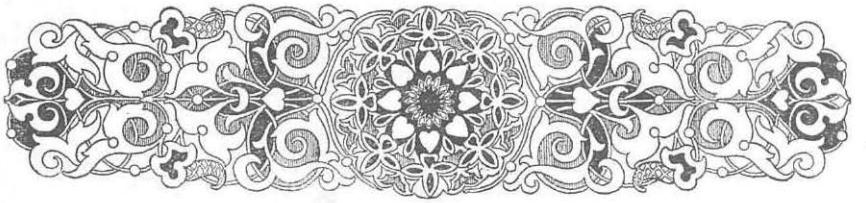


CHAPTER I

THE CHARTER

CHARTER

AN ACT TO INCORPORATE THE

BALTIMORE HEBREW CONGREGATION
IN THE CITY OF BALTIMORE

PASSED IN THE HOUSE OF DELEGATES, JANUARY 29th, $\frac{1830}{5591}$

WHEREAS the scattered Israelites of the City of Baltimore have, by their petition to the General Assembly, prayed that they may be incorporated with power necessary for the building of a Synagogue, wherein they may worship God according to the rites and customs of their Fathers, to regulate their temporal concerns, and to take, hold, enjoy, and convey property sufficient to carry into effect the object of their incorporation; therefore,

Section 1st. Be it enacted by the General Assembly of Maryland, That John M. Dyer, Moses Millem, Lewis Silver, Levi Benjamin and Joseph Osterman, of the said Congregation, and their successors, chosen in the manner hereinafter directed, shall be and they are hereby constituted and erected

into a body corporate by the name and style of the Electors of the Baltimore Hebrew Congregation and by the same name and style shall have continuance and perpetual succession, and be able, and capable in law, of suing and being sued, of pleading and being impleaded, answering and being answered in any court of law, or equity, in this State; and to make and have a common seal, and the same to alter at their pleasure, and to purchase, hold, and enjoy any estate, real, personal or mixed, which by the constitution and laws of this State religious societies are permitted to hold, provided it shall not exceed ten thousand dollars.

Section 2d. And be it enacted, That the male members of the said Congregation, of the age of twenty-one years and over, may and shall meet on the first Monday in October, in each and every year, from and after the passage of this act, or within twenty days thereafter, at the Synagogue of said Congregation, or such other convenient place in the city of Baltimore, as the Electors aforesaid shall designate and appoint, and then and there elect five persons, members of the said Congregation, to be Electors thereof, until another election be held in pursuance of this act.

Section 3d. And be it enacted, That the Electors now appointed, or who may hereafter be elected, or a majority of them, shall and may meet together from time to time, as often as they may consider expedient, to transact and manage the business of said society, and superintend and protect the property thereof, and make such by-laws and regulations for the good government and orderly management of their pro-

ceedings and temporal concerns, as to them shall appear expedient and necessary, the same not being contrary to the rights, usage and discipline of the said Synagogue, or to the laws and constitution of this State, or of the United States.

Section 4th. And be it enacted, That all property, real, personal and mixed, of said Congregation, and vested in any person or persons for their use, shall be and the same is hereby vested, for the use of said Congregation, in the Electors appointed by this act and their successors; and the said Electors and their successors shall and may, with the approbation and advice of two-thirds of the whole number of males of the said Congregation of the age aforesaid, sell and dispose of every part thereof, and execute a conveyance or conveyances transferring the legal and equitable estate and interest of the said Congregation therein.

SUPPLEMENTARY ACT, PASSED AT DECEMBER SESSION, 1851

Section 1st. Be it enacted by the General Assembly of Maryland, That the third section of the Act of the General Assembly of Maryland, passed at December session, 1829, entitled "An Act to incorporate the Baltimore Hebrew Congregation in the City of Baltimore," be and the same is hereby repealed.

Section 2d. And be it enacted, That the number of Electors hereafter to be elected in accordance with the provisions of the second section of said original act, shall at, from

and after the next election of Electors, be nine Electors instead of five as therein provided.

Section 3d. And be it enacted, That the said Electors, when appointed, or a majority of them, shall and may meet together from time to time, as often as may be considered expedient, to transact and manage the temporal business of said Congregation, and superintend and protect the property thereof.

Section 4th. And be it enacted, that the male members of said Congregation over the age of twenty-one years, or a majority of them, shall be able to ordain and establish such by-laws and ordinances as shall appear necessary for regulating the spiritual and temporal concerns of said Congregation, and for governing the proceedings of said Electors, and for promoting the objects of this incorporation, not being repugnant to this act, nor to the laws of this State, or of the United States: provided, that no alterations be made in the present mode and form of worship, and in the rites and ceremonies now used in the said Congregation, except with the assent of two-thirds of the male members in attendance at a regular called meeting of said Congregation.

SUPPLEMENTARY ACT, PASSED MARCH 27th, 1894

An Act to repeal that portion of Section 1 of Chapter 140 of the Acts of Assembly of Maryland of 1829, passed February 25th, 1830, entitled "An Act to incorporate the Baltimore Hebrew Congregation in the City of Baltimore," which limits the estate to be held by said corporation to $10,000.

Section 1st. Be it enacted by the General Assembly of Maryland, that so much of Section 1 of Chapter 140 of the Acts of Assembly of Maryland of 1829, passed February 25th, 1830, entitled "An Act to incorporate the Baltimore Hebrew Congregation in Baltimore City," as limits the estate to be held by said corporation to $10,000, be and the same is hereby repealed.

Section 2d. And be it further enacted, That this Act shall take effect from the date of its passage.

This is the first charter granted by the State of Maryland to a Jewish organization. Under the laws of the State such a document could not have been granted much earlier. For up to the year 1826 the Jew, under the laws of the State, did not possess equal rights with his Christian neighbor. There being no chartered Jewish organization in the State, it became necessary for some individual to acquire a piece of ground for a burial place. Thus, in 1801, Charles Carroll of Carrollton sold to Levi and Solomon Etting a lot in Ensor's town near Jew alley (near East Monument street), to be used as a cemetery. This cemetery was not used exclusively for the interment of members of the Etting family; it was the general Jewish burial ground up to 1832. As late as May, 1863, Rachel Rehiné was buried there at the side of her husband, Zalma Rehiné.

As early as 1649 the full rights of citizenship were denied to those not professing the Christian religion. The first movement looking for the enfranchisement of the Jews

took place in 1797; a year later the first organized effort was made in that direction. Though eligible under the United States Government to any office, the Jew could not hold office in Maryland under the State Government, though he was compelled to do military duty. To hold office under the State Government it was necessary to declare one's belief in the Christian religion. The attempted removal of the disabilities by the House of Delegates, in 1818, led to heated and protracted discussion. Not until 1825 was the so-called "Jew Bill," by which all disabilities were removed, passed by both Houses. A year later it became a law. Instrumental in having the bill passed were the Ettings and Cohens, who as prominent and respected citizens of Baltimore wielded much influence. Both Solomon Etting and Jacob I. Cohen, Jr., held positions of honor and trust under the municipal government. A religious test-oath remained a part of the Declaration of Rights, attached to the Constitution, as late as 1867, when the present Constitution was adopted. This test-oath, besides belief in the existence of God, and in rewards and punishments, required also a declaration of belief in Christianity. Though, in the Constitution of 1867, "belief in the Christian religion" was eliminated from the Declaration of Rights—"as it is the duty of everyone to worship God in such manner as he thinks most acceptable to him"—it is stated (Art. 36): "that no other person otherwise incompetent as a witness or juror, shall be deemed incompetent on account of his religious belief, provided he believes in the existence of God and that under His dispensation each person will be held

morally accountable for his acts and be rewarded or punished therefor, either in this world or the world to come." In the next article (37) it is stated: "No religious test ought ever be required as a qualification for any office of profit or trust in this State other than a declaration of belief in the existence of God, nor shall the Legislature prescribe any other oath of office than the oath prescribed by this Constitution."

In December, 1829, H. Hunt presented in the House of Delegates a memorial of "sundry citizens of the city of Baltimore," praying that they may be incorporated under the name and style of "the scattered Israelites for the purpose of building a Synagogue." The bill, as introduced, is entitled: "An Act to incorporate, in the city of Baltimore, the Baltimore Hebrew Congregation," and was referred to a select committee of three members. The bill was favorably reported by the committee and passed on its first reading. On its second reading, on February 6th, the bill was rejected by a decisive majority. On motion of Mr. Thomas of St. Mary's, seconded by two other members who voted with him in the majority on the question that resulted in the rejection of the bill, the vote of the House was reconsidered, and, finally, the bill was passed on February 19th. A few days later, February 23d, it was passed by the Senate. The records of the House of Delegates give no clue, whatever, which helps to explain the adverse vote on the second reading of the bill and the reconsideration of the vote.

The charter members were: John Maximilian Dyer; Lewis Silver; Levi Benjamin; Joseph Osterman; and Moses J. Millem.

In 1851 the number of electors was increased from five to nine by a supplementary act. In 1894, another act was passed repealing the section of the charter that limited the property held by the Congregation to $10,000.

Aaron Weglein
1836–40

Abraham Rosenburg
1849–51

S. Engelmayer
1851–53

Leon (Gershon) Dyer
1840–47

Simon Eytinge
1834–36

Bernhard Himmelreich
1853–55 1869–70
1855–58 1871–73

Abraham Rosenfeld
1847–49

Hirsch Preiss
1855–57

Gerson Rosenstock
1858–60

PRESIDENTS

Solomon Preiss
1860–64

Joel Gutman
1873–75

Martin L. Straus
1864–69

Alexander Frank
1893–1903

Levi Straus
1875–80

Meyer Stein
1870–71

Samuel Stein
1890–93

Nathan Schloss
1880–86

PRESIDENTS

CHAPTER II

THE EARLY YEARS, 1829-'45

IT MAY have been due to the enfranchisement of the Jews in Maryland in 1826, that the first regular Minyan was established in the autumn of that year. The Minyan met in the home of Zalma Rehiné on Holliday near Pleasant street. Rehiné was of French descent. He came to Baltimore from Richmond in 1812, where he most likely had been a member of "Beth Shalom" Congregation, which had been incorporated in 1791 by Spanish and Portuguese Jews. In 1800 he married Rachel, the daughter of Hillel Judah and Abigail Seixas of New York. Rehiné was the brother of Rabbi Isaac Leeser's mother, and during the life of Rehiné, the well-known Philadelphia Rabbi visited Baltimore frequently. Rehiné died in his home, 15 Courtland street, on July 2d, 1843. Rabbis Leeser and Rice spoke at his funeral. After the demise of her husband, Mrs. Rehiné made her home in New York, where she died in 1863. Her remains rest in Baltimore at the side of her husband in the Etting burial ground.

The Minyan that met in the home of Rehiné led to the

organization of the Congregation, for the men who composed the Minyan were among the first members of the Congregation, viz.: Zalma Rehine, the five charter members of the Congregation, Joseph Ancker, Levy Collmus, Tobias Myers, and Jacob Aaron. The corporate name is "The Baltimore Hebrew Congregation." The Hebrew name נִדְחֵי יִשְׂרָאֵל "The scattered of Israel."

The Congregation, in early years, was familiarly referred to as "the first Hebrew Congregation," later as "the Stadt Schul." The latter designation was to distinguish it from "The Fell's Point Hebrew Friendship Congregation" (later the Eden Street Congregation), which was organized in 1838 by a number of co-religionists, who had settled, in what was then an outlying and, at first, a separate district, while the Mother Congregation was located in the very center of the town. The Baltimore Hebrew Congregation outgrew its quarters every few years. At first it occupied a room, corner of Bond and Fleet streets, over a grocery; then it moved in 1832 to North Exeter street, near what is now Lexington street. In 1835 the Congregation occupied an one-story dwelling on High street near the bend, between Fayette and Gay streets. In 1837 the Congregation had grown sufficiently prosperous to buy a three-story brick dwelling, corner of Harrison street and Etna lane. The building belonged to Bertram Edes, a printer, and the ground was the property of Levi Benjamin. The money for the building was raised among the members, and the ground was donated by the owner to the Congregation. The donor, Levi Benjamin, who came here

from Holland in the early years of the nineteenth century, was a prominent member of the Congregation. He was one of the charter members. He also served as Treasurer from 1833-'40. The Congregation worshipped on Harrison street until the completion of the Synagogue on Lloyd street in 1845. This was the first Synagogue erected in the State.

Solomon Etting computes the number of Jews in 1825 at 150 souls. In 1832 the roster of the Congregation contained the names of 29 heads of families; in 1835 there were 41 families, and in 1839 the membership had grown to 59. The late Wm S. Rayner, who came here in 1840, asserted that there were 100 Jewish families in Baltimore in 1840. As some historical interest is attached to the names of the early Jewish settlers, a few membership-lists are given here:

1832

Aaron, Jacob.
Ancker, Jos.
Benjamin, Levi.
Block, Simon.
Bowman, H.
Collmus, Levy.
Demmelman, Jos.
De Young, Michael.
Dyer, John M.
Dyer, Leon.
Elion, H. M. C.
Ezekiel, Jacob.
Friedenwald, Jonas.
Hart, Chas J.
Hunt, S.
Isaacs, Gabriel.
Kookegey, A.
Marshutz, W.
Mastritz, Orias.
Millem, Moses.
Myers, Tobias.
Myers, Wm.
Osterman, Jos.
Rehiné, Zalma.
Reider, Aaron.
Seixas, Benj.
Silver, Lewis.
Simpson, Jos.
Waterman, S.

1835

Adler, Jos.
Bergman, G.
Blout, L.
Blum, M.
Cohen, Morris.
Cohen, Moses.
Danziger, B.
Engelhart, A.
Feigenbaum, J.
Frank, Osher.
Goldschmidt, L. M.
Hammerslough, L.

Heilbrun, M.
Hertzberg, M.
Hess, L.
Jacobs, J.
Kayton, A.
Keyser, Moses.
Laywald, Carl.
Leeser, Jacob.
Leon, A.
Leon, I.
Lewyt, S. H.
Lillienthal, M.
Lyons, I.
Ottenstein, L.
Pincus, P.
Pollack, M. S.
Preiss, Hirsh.
Price, M.
Rosenstock, D.
Rosenstock, Gerson.
Sackerman, M.
Samson, H.
Schlechter, Carl.
Sherif, D.
Sichel, S.
Siegel, S.
Straus, S.
Weglein, Aaron.
Weisz, M.

1839

Adler, Jos.
Adler, Judah.
Bachrach, A.
Bergman, G.
Blum, M.
Cohen, Moses.
Daniel, M.
Emanuel, S.
Engelhart, A.
Fleischman, M.
Fleischman, S.
Floss, W.
Frank, Osher.
Friedman, Moses.
Goldschmidt, Loeb.
Goldschmidt, Marum.
Goldschmidt, Raphael.
Goldschmidt, Reuben.
Halle, J.
Hebel, L.
Herman, Jos.
Hertzberg, M.
Hess, A.
Himmelreich, B.
Höchster, D.
Juhn, Sol.
Kayton, A.
Kayton, L.
Kusel, W.
Landauer, A.
Lowenberg, H.
Moses, I.
Neuman, S.
Ottenstein, L.
Pollack, M. S.
Reckendorfer, S.
Reichenberger, Jos.
Reider, Sol.
Reinhart, E.
Rosenfeld, A.
Rosenfeld, S.
Rosenhaupt, Jos.
Rosenstock, D.
Rosenstock, G.
Rosewald, J.
Rothschild, J.
Sackerman, L.
Sackerman, M.
Schlesinger, B.
Schloss, D.
Schloss, E.
Schwarz, S.
Seliger, Joel.
Seliger, Jos.
Shield, D.
Siegel, S.
Straus, S.
Weglein, A.
Weiman, E.

The early membership was largely made up of Jews coming from Holland, especially of those who had previously emigrated to the West Indies. For there were

intimate commercial relations between Baltimore and the West Indies, which explains the settlement of Dutch Jews in Baltimore. Noteworthy is it that at the time of the building of the Lloyd Street Synagogue in 1844, the Jews of Jamaica contributed $170.00 toward the building fund. In 1835 many German Jews came here and soon outnumbered the Portuguese and Dutch Jews. The exodus of Jews from Germany was due to the reactionary spirit and policy of the small German principalities, following the liberal policy of the Code Napoleon, which had granted to the Jews many liberties. In 1848, due to the Revolution in Prussia and the other German States, the immigration of Jews increased greatly, and in 1850 Baltimore had 700 Jewish families. According to " The Occident," edited by Leeser in Philadelphia, Baltimore had 8000 Jews in 1856, a greater number of Jews than Philadelphia had at that time. In 1901 the claim was made that Baltimore had between 30,000 and 35,000 Jews.

The Congregation was organized by orthodox Jews, and for many decades the services were carried on according to the old orthodox ritual. The people lived strictly orthodox, observing the very minutiae of the Rabbinical Law. The dietary laws were conscientiously carried out. The Sabbath and the Festivals were consecrated to worship and to rest, and the ceremonies connected with them were observed in every home. The Congregation, in those early days, was the center of all communal activity; it reflected, far more than to-day, the religious and social status of its members. For the Congregation entered into the life of everyone.

It regulated the religious affairs of the community by appointing Sho'htim, maintaining a Mikvah (Ritual bath), and looking after the baking of Matzoth. Furthermore, the Congregation did the work now being done by the Hebrew Benevolent and the Free Burial Societies. The poor were cared for in many ways. At almost every meeting of the Board, relief was voted to some poor stranger, or to some one "who had grown poor in our midst." We must bear in mind that those who supported the Synagogue were, with few exceptions, themselves poor. Most of them had to struggle for a mere livelihood. This may be gleaned from the fact that in 1832 the quarterly dues were $1.25, and this amount was collected in bi-weekly instalments. The offerings were as a rule 6¼ cents, the richer men offering 12½ cents. Yet help was never refused to him who asked. The following entries from the records of the Congregation give evidence of the fine spirit of Jewish charity. "Owing to the continued illness of ——— his family is in want and the Board donates $5.00 to that family."

"A stranger made application to bury his child, and the Board respecting his poverty, agreed not to make any charge." But congregational activity did not cease here. Besides regulating the religious and secular training of its own children, it provided for the education of poor and orphaned children and sent money, twice a year, to the poor of the Holy Land. To all this we must add an example in patriotism set by the Board in its recommendation to donate a clock to the Washington Monument.

Leon Frank
1861–62 1865–69

Joel Seliger
1869–71 1879–85
Treasurer, 1878–80

Moses S. Cohen
1860–61
Treasurer, 1865–69

Samuel Siegel
1862–65
Treasurer, 1852–57

Levi Barr
1873–75
Treasurer, 1871–73

VICE-PRESIDENTS

Most curious is a system of fines that obtained in the Synagogue as late as 1873. This was prompted by the same paternal and disciplinary spirit that made the Congregation the arbiter of the religious and communal life, and is, without doubt, a remnant of the ghetto-life in Europe. For the purpose of fining, three kinds of tickets were used. A white ticket was sent through the sexton by the president, or one of the officers, to the offender as a warning. If this was not heeded, a blue or red ticket followed, the former being a fine of 25 cents, the latter of 50 cents. There were fines for talking during services; for chewing; for gathering on the pavement in front of the Synagogue; for bringing children under five years of age to services; for putting away the talith before services were over; for leaving the Synagogue during services without the permission of some officer; for singing "L'dovid Boru'h" louder than the Chazan at the going out of the Sabbath.

Besides the dues the Congregation derived revenue from the selling of Mitzvoth, the making of Mishebera'hs and El Molera'hmims. Up to 1847 the Mitzvoth were sold by the sexton to the highest bidder before the taking out of the Scroll. Later the Board fixed, from time to time, the price of each Mitzva. The proclamation of marriages formed an additional source of income for the Congregation. According to the code of Maryland each marriage had to be proclaimed on three successive Sabbaths. The sexton proclaimed the marriage, and the Congregation charged for such proclama-

tion from $1.00 to $4.50. The last recorded proclamation is dated May 28th, 1881.

The Congregation met every three months, but in addition to the regular meetings there were ten to fifteen special meetings almost each year. In spite of the many meetings the attendance was always very good, bringing out the whole membership. The meetings were usually noisy, ofttimes very stormy. It took a strong hand to enforce a semblance of order. "To avoid disturbance" and "in interest of quiet" such and such a law is necessary and ought to be passed. In one of the meetings the following motion is made and seconded: "To swap our two old stoves for a new one."

In the report of one meeting we read: "The president was silenced and overruled." The minutes of another meeting close: "The Congregation could not be brought to a regular election, and the meeting broke off without transacting any business."

The records of the Congregation during the first years of its existence were poorly kept. Names are invariably misspelled, initials are usually omitted, and the day of the month is not given. A page from the book in which the donations were recorded is reproduced below:

Wolf in Harrison street	6¼ cents
Baker in the Point	12½ "
Scourer Peiser	6¼ "
Clerk of Rosenstock	6¼ "
Sondheimer's Brother-in-law	25 "
A tall man at Meyer's house	6¼ "

Relation of Reiter	12½	cents
Cousin of Straus	25	"
Himmelreich's Brother-in-Law Frank	25	"
Man with a Polish Cap on	6¼	"
A new Polander	6¼	"

The first regularly ordained Rabbi of the Congregation was Abraham Rice who began his ministry in 1840. The cantor of the Congregation was I. Moses. Before 1840 the cantor of the Congregation officiated at weddings and funerals. Rabbi Rice was the great champion of orthodoxy in this country. From all parts of the land ritualistic questions were referred to him for decision. He had come to this country with the avowed purpose of strengthening and spreading orthodox Judaism. But the rigid conformity to ritualism demanded by him was carried to extremes and created much opposition. Thus he directed the Congregation: if any one called to the Law was known to have broken the Sabbath, they were not to respond with "the amen" after the recital of the Benediction. A Mr. Jacob Ahrens, a member of the Congregation, died in 1841. He was a Mason and an Odd Fellow, and at his grave the customary ritual of these orders was read. Rabbi Rice, then and there, remonstrated against such proceedings, declaring them to be heathenish customs. This incident caused much discussion among the Jewish people, leading to many heated arguments. Some of the members of the Congregation, fearing the establishment of a Jewish hierarchy, left the Congregation and organized "The Har-Sinai Verein"

(now the Har Sinai Congregation) in 1842. In the autumn of that year this new Congregation held its first services.

Rabbi Rice was uncompromisingly opposed to any innovations. Thus, when Dr. Isaac M. Wise of Cincinnati introduced on Shabuoth, 1848, confirmation in his Temple, Rice wrote against it, deeming it a heathenish rite. With Einhorn, the champion of reform, who became the Rabbi of the Har Sinai Congregation in 1855, Rice had many tilts.

This chapter would, indeed, be incomplete without the special mention of two names prominently identified with the Congregation in its early years, John Maximilian Dyer and his son Leon Dyer. The organization of the Congregation was largely due to John M. Dyer, who was a charter member, and the first president. The building of the first Synagogue on Lloyd street was brought about by the energy of Leon Dyer, who was president for seven years.

John Maximilian Dyer was born in 1779 at Alzey, near Mayence, Germany, under the name of Imanuel Gershom Feist. He married Babette Nachman Gershom, daughter of David Ben Nachman. Six children blessed their union, four sons—Leon, Barney, Isadore, and Abraham—and two daughters—Rosanna and Hannah.

Under the edict of July 20th, 1808, Imanuel Feist had to change his name to Philip Heim. In 1812 he emigrated with his family to America, adopting the name John Maximilian Dyer from a prominent New Englander who had befriended him. This New Englander was a descendant of Sir Edward Dyer, who commanded the British fleet in the reign

of Queen Bess against the Spanish Armada, and had proved a protector to the homeless Jews. John M. Dyer's father's name was David Nachmanides, also known as Gershom Bar Jehuda. The family tree, according to a descendant now living in Galveston, reaches back to Shebuel ben Gershom, who is mentioned as the ruler of the Temple Treasury in I Chronicles, Chapter 26.

For centuries after the Roman conquest (70 C. E.), members of that family, the Gersonides, and the kindred family, the Nachmanides, resided along the Rhine and intermarried. At Arles when the good Bishop St. Hilaire, a friend of the Jews, died in 469 C. E., Gershom prayed for him. In 960 Judah ben Gershom settled in Mayence; he was expelled in 1012 and died in 1040. This was the same Rabbi Gershom who at the Synod of Worms (1030) had caused polygamy to be prohibited among the Jews living in Christian countries. (Vide History of the Jews. Graetz, Vol. III, page 378. Publication Society.)

John M. Dyer opened a butcher shop in Baltimore, which eventually became the first packing house in this country. His wife died in 1842, when he married a second time. He died in Baltimore in 1845.

Leon Dyer, the eldest son of John M. Dyer, was born in Mayence October 10th, 1807. He was five years old when he came with his parents to America. He was imbued with the spirit of his ancestry toward his faith. In 1835 he became a trustee of the Congregation, and president in 1840. He was looked upon as a leader of men and beto-

kened it by his appearance. He was of large physique and of commanding presence. His mental traits, too, were quite as conspicuous. He had a strong individuality and was possessed of unusually fine executive ability. He was brave and resolute in all he undertook. He entered the wholesale butcher business established by his father and built up the largest business in that line. Under the municipal government he filled several positions from the time he was of age. He was acting Mayor of Baltimore for ten days during the bread riots on account of his popularity with the masses. His pluck and personality soon restored quiet. In 1835 he was engaged temporarily in business in New Orleans, and was appointed quartermaster-general of the State by the Governor. In 1836 when Texas called for aid in her struggle for independence, he at the head of 200 men embarked for Galveston to aid Sam Houston. He received a commission as Major in the Texan forces and saw much service in that campaign. In 1837 he fought a duel in New Orleans with a Mr. Smith of New York, who had insulted him on account of his faith. In the Seminole war he was appointed Major on the Staff of Gen. Winfield Scott; later, during the Mexican war, he was appointed quartermaster-general.

Owing to an impaired state of health, Leon Dyer declined re-election as president of the Congregation and the Assistant Society in the autumn of 1847. Before leaving the city in search of health, a medal was presented to him on October 1, 1847, by the Congregation and the Assistant Society. The medal is in the possession of his son, Dr. J. O. Dyer of Galves-

S. H. Lewyt
Secretary, 1858–70

Moses Wiesenfeld
Treasurer, 1862–63

Levi Benjamin
Treasurer, 1833–40

Jonas Friedenwald
Treasurer, 1856 60

R. Walter
Treasurer, 1876–78

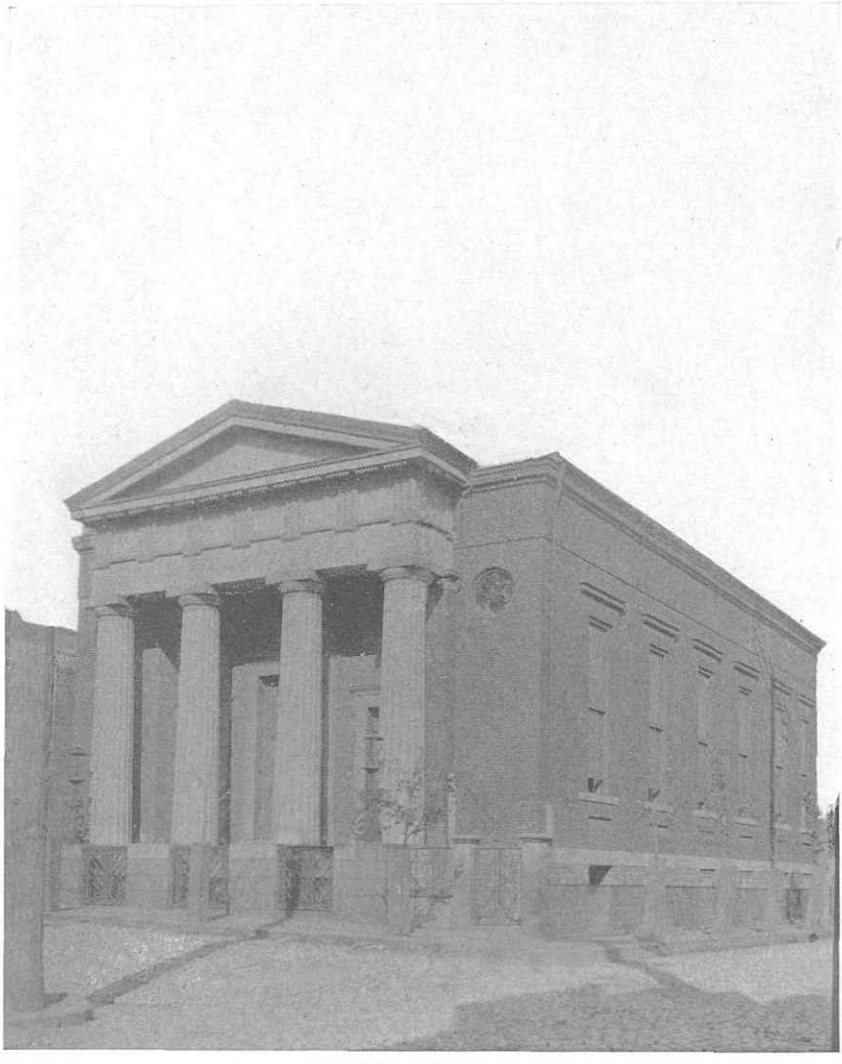
ton. In 1848 he crossed the plains to California and settled in San Francisco, where, in 1849, he organized the first Jewish Congregation on the Pacific coast. He was president of that new Congregation until 1851, when he returned East. In 1852, during President Fillmore's administration, he was chosen to be the bearer of important despatches from this government to the government at Berlin. He married in 1853 his cousin Sara Nachman (Nachmanides), who was born in Mayence in 1823. Leon Dyer died in Louisville September 14th, 1883. His widow survived him 15 years, and died, surrounded by her children, in Galveston in 1898. The lineal descendants of Leon and Sara Dyer are: Prof. John M. Dyer of Eton College, England, Drs. Jos. A. and A. A. Dyer and Isabella Dyer of Galveston, Texas.

Isadore, another son of John M. Dyer, left Baltimore in 1840 for Galveston, where, true to the traditions of his family, he called into life the first Jewish Congregation, which met for worship in his home.

Another most noteworthy member of that family was Rosanna Dyer, born in Baltimore in 1816. She married in 1830 Jos. Osterman, a charter member of the Congregation, who was born in Amsterdam, Holland, in 1810. Mr. and Mrs. Osterman moved to Galveston, where the former died in 1861. In 1866 Rosanna Osterman was drowned near Vicksburg, Miss. Mrs. Rosanna Osterman was known all through the State of Texas for her noble and charitable acts. She left large legacies to the Synagogues of Galveston and Houston, and the Jewish Hospitals of New

York, Philadelphia, Cincinnati and New Orleans. She remembered in her will all the charitable institutions of Galveston, and " the Osterman Building " in that city speaks most eloquently of her broad philanthropy. The Galveston News paid her, at the time of her death, this beautiful tribute:

" The history of Rosanna Osterman is more eloquently written in the untold charities that have been dispensed by her liberal hands than any eulogy man can bestow and which made her even in a day distinguished for woman's unselfish devotion to the suffering and the sick the brightest star in Mercy's firmament."



Lloyd Street Synagogue

CHAPTER III

THE LLOYD STREET SYNAGOGUE (1845-'89)

THE LAST Sabbath services in the improvised Synagogue on Harrison street were held on September 19th, 1845. Rabbi Rice delivered on that day a most stirring sermon, admonishing the Congregation to remain faithful to the religion of their fathers in the new House which they were about to dedicate. He thus concludes: "Many the sacrifices you have brought to erect a suitable place for God to dwell in, but your duty is not done. You must consecrate the new House by true worship and by living a life that is acceptable to God."

On September 26th the Synagogue was dedicated. The dedication of the first Synagogue erected in the State was, indeed, a great event. The services were conducted by Rabbis Samuel M. Isaacs of New York City and Isaac Leeser of Philadelphia, who were assisted by A. Rice, the Rabbi of the Congregation, and A. Ansell, the Cantor. Rabbi Isaacs delivered the sermon on Friday evening in English, taking for his text "How dreadful is this place, this is none other than the House of God, and this is the gate of Heaven" (Gen. 28: 17).

In the sermon the Rabbi showed what a House of God ought to be. "It is nothing without righteousness among the worshippers, it is they who make it a worthy tabernacle." In the morning Rabbi Leeser delivered the consecrating sermon, "Israel in Covenant with God," taking for his text Deut. 29: 13, 14. He said in part:

"'Not with you alone do I make this covenant and this oath,' were the words of Moses. That generation went down to the dust as all other men, and left us of the present day no other inheritance than the name of Israel and the law which they had received. All the other glory and wealth which they acquired perished before the eyes of the world, and whatever was earthly in their greatness has been destroyed by the tooth of time. The imperishable only alone remains; the immortal, which was immortal, in the days of Moses, survives in all its strength, and because it was thus immortal, could he predict that it would never yield before the progress of destruction. Our assembly here to-day proves that up to our time the prophecy has been upheld, it has become fulfillment, event in the pages of history. And though now the evil hour is come, as some faint hearts believe, which is to prove whether it shall stand longer or not, still let those who fear this evil look into the hearts of our people, and there let them say whether or not the ancient spirit yet survives, whether or not the same love for religion in the abstract does not live there as ever. Should, however, any danger threaten us through disunion or apostasy, then remember that you are men of the covenant who cannot honestly leave the good cause to suffer

for want of valiant defenders. The building in which we have met is a witness that you have felt the importance of the Lord's covenant, the weight of his law which is implanted in your souls. Take then good heed that those who are not with us this day before the Lord, may arise after you to propagate to yet many distant generations the knowledge which you have received, and let it be your endeavor that the worshippers in this house may all become true and faithful witnesses of the glorious message, the unity of God and the permanence of his religion, which has been proclaimed to you from Sinai, which is the legacy bequeathed by your fathers. In this manner will the spirit of God dwell in this house which you have built and then only can it be truly called sacred to the Creator and King. And may He bless you as He blessed Abraham, and be with us all as He was with our forefathers."

Rabbi Rice spoke in German in the afternoon on "The Object and Purpose of Prayer."

Rabbi Isaacs of New York made such a favorable impression upon the Congregation that before returning home he was asked to become its preacher, Rabbi Rice to continue as the spiritual head. But Rabbi Isaacs declined to accept the offer, as he could not sever his connection with his New York Congregation.

Leeser preached several times in the Lloyd Street Synagogue, also Dr. Wise of Cincinnati. Leeser gives his impressions of Baltimore Jewry in "The Occident" after one of his visits in 1851. "I visited the Lloyd Street Synagogue and was delighted with the progress made by the Jews of Baltimore.

I visited the Congregational School and the services on the Sabbath. Though we did not find all as we could have wished it, we saw enough to please any friend of Israel. There were assembled about 200 children of both sexes in four class rooms under as many teachers, two for Hebrew and two for English. Rev. Dr. Hochheimer and Mr. Sachs are excellent teachers. On the Sabbath I found the Synagogue filled almost to its full capacity. The Synagogue has become too small and there is urgent necessity for enlarging it." Of a visit to Baltimore in 1856 Leeser gives the following account: "Dr. Hochheimer has lately worked with much success in the cause of orthodoxy not daunted by the new advocate of Reform." (Leeser here refers to Dr. Einhorn.) Rabbi Rice resigned his position as Rabbi to retire to private life in 1849, and Rev. Dr. H. Hochheimer was elected on October 3d. In that year the Congregation had 112 members, as the following list will show:

1849

Adler, Joseph.
Adler, Judah.
Adler, Manes.
Arnold, I.
Ash, I.
Bachrach, A.
Bar, S.
Baum, H.
Baum, I.
Benjamin, Levi.
Binswanger, E.
Block, Simon.
Brenner, Jos.
Burgunder, B.
Burgunder, S.
Buxbaum, J.
Cohen, B.
Cohen, D.
Cohen, M.
Cohen, N.
Constam, A.
Cusel, M.
Demmelman, Jos.
Eilau, D.
Elias, Jos.
Engel, L.
Engelmayer, A.
Engelmayer, S. L.
Fischer, Henry.
Fleischman, M.
Fleischman, S.
Frank, Aaron.
Frank, Leon.
Frank, Simon.
Freudenreich, F.
Friedenwald, Jonas.
Friedenwald, Jos.
Goldsmith, R.
Greenbaum, Isaac.

Greenbaum, N.
Greensfelder, S.
Gump, A.
Gump, S.
Gutman, Joel.
Halle, Jacob.
Halle, S.
Hamburger, S.
Hammerslough, L.
Heilbrun, M.
Hertz, F.
Herzberg, Isaac.
Herzberg, Philip.
Hexter, M.
Hexter, R.
Himmelreich, B.
Jacob, M.
Juhn, S.
Keyser, M.
Leon, S.
Levi, Jos.
Lewyt, S. H.
Myers, A.
Myers, Tobias.
Nachman, M.
Neuman, S.
Pollack, A.
Preiss, H.
Rice, J.
Rice, L.
Rider, A.
Rider, S.
Reichenberger, Jos.
Reichenberger, S.
Rose, H.
Rose, I.
Rosen, D.
Rosenberger, M.
Rosenburg, A.
Rosenfeld, A.
Rosenthal, L.
Rosenstock, D.
Rosenstock, L.
Rosenstock, G.
Rosewald, J.
Sackerman, L.
Schiff, Marx.
Schiff, Meyer.
Schloss, L.
Schwartz, S.
Seliger, Joel.
Seliger, Jos.
Siegel, S.
Solomon, Martin.
Solomon, Theo.
Sonneborn, H.
Sonneborn, L.
Sperling, L.
Steigerwald, M.
Stein, L.
Stein, M.
Stern, Jacob.
Stiefel, J.
Stiefel, L.
Straus, I.
Uhlfelder, I.
Waldauer, M.
Wallfisch, S.
Weil, J.
Weil, R.
Wiesenfeld, M.
Wohlfart, I.

The Congregation also had members in Richmond, Washington, Norfolk, Frederick, Cumberland and Petersburg. Many of them attended services on Holydays, and buried their dead in the congregational cemetery. In course of time congregations and cemeteries were established in all those towns and the outside membership gradually ceased. Many Jewish families had settled in the southwestern part of the city, which led to the organization in 1853 of the Oheb Shalom Congregation (now worshipping in Eutaw Place Temple).

In 1856 a number of Portuguese families, under the leadership of S. N. Carvalho, formed a Congregation for the purpose of holding services according to the Sefardic Minhag. This Congregation existed but two years. The Congregational records make frequent reference to loans made by the Congregation to the new Congregations of " Scrolls of the Law " and the Shofar. In 1860 the Synagogue on Lloyd street had become too small to seat all the members and their families. It was, therefore, decided to enlarge the seating capacity and to renovate the exterior and interior. On September 14th, 1860, the Synagogue was re-dedicated. A choir of thirty young men took part in the dedicatory services. Rabbi Rice was asked to assist Rabbi B. Illoway, the Rabbi of the Congregation. On the roster of the Congregation there appeared then the names of 148 heads of families:

1860

Adler, Jos.
Adler, Judah.
Adler, Manes.
Arnold, I.
Bachrach, A.
Behrens, I.
Berliner, A.
Berliner, M.
Benjamin, L.
Binswanger, E.
Blaut, L.
Block, S.
Blondheim, H.
Brenner, I.
Brenner, S.
Buxbaum, J.
Buxbaum, M.
Cohen, M.
Cohen, N.
Cohen, S.
Constam, A.
Cusel, M.
Eilau, D.
Elias, J.
Engel, L.
Engelhart, M.
Engelmayer, S. L.
Federleicht, A.
Fischer, H.
Floss, W.
Frank, Aaron.
Frank, Leon.
Frank, Lewis.
Frank, Simon.
Freudenreich, A.
Freudenreich, F.
Friedenwald, Jonas.
Friedenwald, Jos.
Froehlich, M.
Glueck, I.
Goldsmith, R.
Goodman, Henry.
Goodman, Jos.
Greenbaum, Isaac.
Greenbaum, M.

The Ark (Lloyd Street Synagogue)
(Now at the Madison Avenue Temple)

Greensfelder, Jos.
Greensfelder, S.
Gump, S.
Haar, H.
Halle, I.
Hamburger, A.
Hamburger, K.
Hartman, Sloan.
Hebel, H.
Hebel, L.
Hecht, E.
Heidelberg, M.
Hellstein, F.
Herman, A.
Hertz, A.
Hertz, S.
Hertz, T.
Hertzberg, Isaac.
Hertzberg, M.
Hertzberg, Philip.
Himmelreich, B.
Hochspringer, D.
Hochspringer, M.
Honnet, H.
Jacobi, W.
Juhn, A.
Juhn, S.
Katzenberg, S.
Keyser, M.
Kohn, A.
Kohn, L.
Laupheimer, I.
Levie, Jos.
Lewyt, S. H.
Lieblich, M.
Lowenberg, H.
Lowenberg, R.
Lowenthal, L.
Lowenthal, S.
Mandelbaum, H.
Meyer, D.
Meyer, P.
Meyer, T.
Meyer, Wm.
Newman, S.
Nussbaum, H.
Nussbaum, Jos.
Nyberg, A.
Oppenheim, H.
Pollack, A.
Preiss, H.
Preiss, Sol.
Rice, J.
Rider, A.
Rider, S.
Reichenberger, Jos.
Rose, H.
Rosenfeld, A.
Rosenfeld, S.
Rosenberg, M.
Rosenburg, A.
Rosenthal, M.
Rosenthal, R.
Rosenthal, Sol.
Rosenstock, D.
Rosenstock, G.
Rosenstock, L.
Rosenstock, W.
Rosewald, J.
Sackerman, L.
Sackerman, M.
Schantaw, S.
Schiff, Meyer.
Schloss, L.
Seliger, Joel.
Seliger, Jos.
Siegel, S.
Solomon, M.
Sondheimer, B.
Sonneborn, H.
Steigerwald, M.
Stein, M.
Steinberg, A.
Stern, B.
Stern, J.
Stiefel, J.
Stoll, B,
Straus, I.
Straus, M. L.
Straus, Levi.
Straus, S
Uhlfelder, I.
Ullman, B.
Waldauer, M.
Walter, R.
Weil, J.
Weiler, C.
Weiman, A.
Wetzler, P.
Wiesenfeld, M.
Wolfram, B.
Wornitz, A.

To meet the changed conditions that resulted from the growth of the Congregation, a committee was appointed to

draft a new Constitution. Moses Wiesenfeld, who was the chairman of that committee, reported in January, 1851, and the Constitution was adopted.

In 1861 a committee with Jos. Friedenwald as chairman was appointed to revise the Constitution and By-Laws. In 1874 a thorough revision was made of the Constitution and By-Laws by a committee of five, M. L. Straus, chairman, and Louis Rosenburg, secretary.

The religious status of the Congregation had remained unchanged for nigh two decades from the time of its organization. About 1845 the need of some minor reforms in the service of the Synagogue was apparent. In that year Rabbi Abraham Rice, the leader of the ultra-orthodox in America, proposed the abolition of some of the Piyutim (Poems). Though advocated by Rabbi Rice the proposition was defeated by the Congregation. Not until 1860 was the greater part of the Piyutim omitted from the services. That the movement for reform must have gained in strength is evidenced by the fact that a law was passed in 1850 which made it obligatory upon any one holding office or to be chosen for office, to keep his place of business closed on the Second Day of Yom-Tob. In 1853 a vice-president was charged with having acted contrary to the law passed in 1850, and he was asked to resign, unless he pledged himself to keep his place of business closed on the Second Day of the Festival. In the supplementary act to the charter passed in 1851, it is stated clearly: "That no alterations be made in the present mode and form of worship, and in the rites and ceremonies now

used, except with the assent of two-thirds of the male members in attendance at the regular called meeting."

Though every innovation seems to have been bitterly fought by a determined minority, some minor reforms had crept, imperceptibly, into the service. Dr. Wise of Cincinnati, who visited Baltimore in 1860 wrote in "The American Israelite," "Though the Lloyd Street Congregation is nominally orthodox the large majority favor reforms." Dr. Hochheimer had introduced confirmation of girls in 1853; in 1857 but two Mishebera'hs, and each to include no more than five names, could be made by him who was "called to the Law." In the same year "du'henen (the Blessing of the Cohanim) was dispensed with. In 1866 the Haftorah (the additional lesson) was read in German instead of in Hebrew. But a decided step toward Reform was taken in 1870. A petition was then presented to the Board, asking for the introduction of moderate reforms into the service of the Synagogue in conformity with the resolutions passed by the famous Synod of Leipzig of 1869. This Synod was epoch making in the history of German Judaism. Prof. M. Lazarus presided over the deliberations. The Synod was attended by over one hundred representative men.

The petition laid special stress upon a mixed choir. The petitioners begged for a speedy introduction of moderate reforms "that the religious life of the Congregation may not suffer." The petition was signed by Solomon Preiss, Moses Cohen, H. M. Springer, M. L. Straus and Meyer Stein. A special meeting of the Congregation was called for the consid-

eration of the petition. 32 voted for it and 39 against it. A few months later the Rabbi of the Congregation, A. Hofmann, in a lengthy communication to the Congregation, proposed a number of changes in the ritual, which he defended with much learning. Rabbi Hofmann proposed that those prayers be shortened which were characterized by repetition, that those prayers be abolished which were revengeful in spirit, which referred to the restoration of animal sacrifices and which were contrary to the genius of the age and country in which we live. He also proposed the elimination of all talmudical sections from the ritual, on the score that they were not prayers.

Since the reforms set forth in the petition had failed of adoption, the sentiment in favor of reforming the ritual had perceptibly grown, for, strange as it may seem, the innovations proposed by Rabbi Hofmann were adopted by a decisive vote, 56 in favor and 22 votes against. The minority might have acquiesced gracefully had it not been for a resolution that had been re-introduced favoring a mixed choir. This resolution too was passed. As early as 1863 the members of the choir—Solomon and Eliezer Cohen, Alex., Dan. and Martin Frank, A. J. Oppenheim and L. Rosenburg—petitioned the Board to have some female voices in the choir. For years the subject of mixed choir was discussed in the councils of the Congregation and in the homes of the people. In 1870 the Board sought the opinions of the Chief Rabbi, N. Adler of London, and of the Rabbi of Wuerzburg, on the legality of such a step from the view-point of the Rabbinical Law. Before their views had reached here, the Congregation had gone on

record as being in favor of a mixed choir. This led the minority, made up of twenty members, to pray the court to issue an injunction against the Board of Managers prohibiting them from carrying out certain resolutions that had been passed by the Congregation. In the Circuit Court of Baltimore on August 17th, 1870, before Judge Pinkney, a bill was filed by Wm. F. Frick, Esq., solicitor for Jonas Friedenwald and nineteen other members of the Baltimore Hebrew Congregation against the Board of Managers of said Congregation. The bill alleges that the supplementary act passed in 1851 by the House of Delegates had been violated by changes in the mode and form of worship, which did not receive the assent of two-thirds of the male members present at a meeting called for that special purpose. The bill mentions as infractions of the ancient doctrine of the Synagogue the presence of women in the choir, and the preaching of doctrines by the Rabbi that are not in accord with the traditions of orthodox German Jews and the intended substitution of the Einhorn ritual (reform) for the orthodox Prayer-book. It goes on to cite the innovations that had been authorized by Rabbi Hofmann. The following names were signed to the injunction: Jonas, Jos. and Moses Friedenwald, Louis Goodman, Isaac Arnold, H. Haeble, B. Stern, S. Grinsfelder, H. Blondheim, S. Halle, A. Rothschild, A. Neuberger, N. Greenbaum, H. Oppenheimer, L. Heilner, L. Engel, P. Hertzberg, H. L. Heussler, S. Harman, A. Rosenfeld. The defendants were the officers of the Congregation and the Board of Managers. Bernhard Himmelreich, President; Joel Seliger, Vice-President; Jos. Schenthal, Treasurer; Levi Bar, Jacob

Rice, Moses Rosenthal, Moses Keyser, J. Greenbaum, Henry Nussbaum, Trustees.

The injunction was set for hearing September 13th. John B. Latrobe filed the answer for the respondents. The answer denied most emphatically that the Rabbi had been preaching doctrines contrary to orthodox Judaism and that the innovations introduced into the service constituted a violation of the supplementary act of 1851. It asserts that the very complainants had voted, again and again, for the abolition of old customs and for innovations. Among these, mention is made of the removal of the lattice work that screened the gallery occupied by women from the eyes of the men; the doing away of sitting on the bare floor in stocking feet on the ninth day of Ab; of the substitution of gas for candles in the lighting of the Synagogue, of allowing Cohanim (priests) to enter the cemetery; of having family lots instead of the old custom of burying in rotation. It also states that no protest came from any of the complainants when on the day of President Lincoln's funeral during the Memorial service held in the Synagogue, several ladies sang in the choir. The whole matter was referred to W. S. Pinkney, as an examiner. Wiser counsels prevailed and an agreement was finally entered into and the case allowed to sleep on the dockets of the court. The majority of the complainants then resigned from the Congregation in December, 1870, and January, 1871. The following resigned: Jonas, Joseph and Moses Friedenwald, Isaac Arnold, S. Archer, Jacob Weil, Simon Rosenfeld, L. Heilner, Jacob Behrend, Philip Hertzberg, and M. S. Levy. The dissidents

then formed the Chizuk Emoonah Congregation, worshipping for a time at Exeter Hall on North Exeter street, subsequently on Lloyd street, and now corner of McCulloh and Mosher streets.

Soon other reforms followed. Family pews were introduced in 1873. In the same year the three years' cycle for the reading of the Law was adopted, and the wearing of the Talith, the calling up to the Law, Mishebera'hs and El-mole-ra'hmims were abolished. In the year 1878 the time-honored Roedelheimer Prayer-book was superseded by the Szold-Jastrow book. During the ministration of Dr. Bettelheim the second day of the Festivals was done away with, and regular Friday evening services with choir were introduced.

Since 1865 the membership has grown much smaller. The roster of 1865 gives the names of 165 families; in 1871 there were but 133; in 1874 it had dwindled down to 61 and to 48 in 1884. Several reasons may be cited for the decline of the Congregation. For quite a number of years it had been without a Rabbi, while all the other congregations in the city had able and conscientious Rabbis. Then, many Jewish families had moved from the eastern section to the southwestern and some to the northwestern section. Those who had moved to the southwestern joined the Oheb Shalom Congregation, then located on Hanover street. That something had to be done at once to prevent the collapse of the Congregation was felt by many members. Mr. Samuel Frank, who was then the President of the Congregation, and Dr. Bettelheim, urged in 1887 an up-town location. On Yom-kippur,

1888, Dr. Bettelheim made a stirring appeal to the members of the Congregation to come to its rescue and build a Synagogue up-town. The appeal had the desired effect, and at a meeting called for the purpose of considering the building of a new Temple, great enthusiasm was manifested. It was decided to sell the Synagogue on Lloyd street and to build in a suitable location. On February 3d, 1889, the old Synagogue was sold for $12,000. April 12th the last service was held there, and up to the dedication of the Madison Avenue Temple—September 25th, 1891—the Congregation worshipped in a former Methodist Church, corner of Charles and Fayette streets. This building was owned by Mr. B. F. Bennett, who offered it gratis to the Congregation for use during the construction of the new place of worship. The President appointed to serve as members of the Building Committee: Jos. Miller, Chairman, Simon Rosenburg, Sody Salabes, Samuel Stein, and Bernard Cahn. A lot was bought corner of Madison avenue and Robert street, 90 feet on Madison avenue and 125 feet on Robert street, on December 29th. To afford light and air to the building on all sides 27 additional feet were bought on Madison avenue. Chas. L. Carson was the architect, and Henry Smith and Sons were the builders. The cornerstone was laid July 22d, 1890.

The architecture of the Temple is Byzantine. The material used in its construction is Port Deposit granite and Amherst sandstone. Considering that when the Congregation concluded to erect an $150,000 Temple but 38 members appeared on the membership list, one cannot help admiring the spirit that prompted a handful of men to bring sacrifices

on the altar of their ancestral faith. This, also, explains the final success of the undertaking. In this connection we must pay tribute to the memory of Dr. Bettelheim who, by his earnest efforts and indefatigable energy, created the enthusiasm that led to the beginning of a new chapter in the life of the Congregation. Though he did not live to see the Temple completed, his name will ever be connected with " the new home " of the Congregation. Credit is also due to the members of the Building Committee, and especially to Mr. Joseph Miller, the chairman of that committee, who labored faithfully, and guarded most zealously the interests of the Congregation.

Interior of Madison Avenue Temple

CHAPTER IV

THE MADISON AVENUE TEMPLE

THE LAST service in the temporary home, corner of Charles and Fayette streets, was held September 17th, 1891. The new Temple was dedicated, in the presence of a large and distinguished assemblage of Jews and Christians, September 25th. The exercises were as follows:

Organ Prelude.
Mah Tobu (Choir), Naumbourg.
Boruch Habbo (Choir), Gounod.
S'u Sh'orim (Choir), Goldstein.
Address, Mr. Joseph Miller, Chairman of the Building Committee.
Presentation of the Key of the Temple to the President by
Miss Hilda Rosenburg.
Acceptance of the Key by Mr. Samuel Stein, President of the Congregation.
"Achieved is the Glorious Work" (Choir), Haydn.
Prayer, Rev. Dr. T. Schanfarber.
Babylon (Soprano Solo, Mrs. Ortmann), Watson.
Dedicatory Sermon, Rev. Dr. A. Guttmacher, Rabbi of the Congregation.
"Lift Thine Eyes" (Trio), Mendelssohn.
Reading of Scripture, Rev. Dr. B. Szold.
Holy, Holy, Holy (Choir), Gounod.
Address, Rev. Dr. H. Hochheimer.
Hallelujah (Psalm 150) (Choir) Goldstein.
Evening Service, Rev. J. Marmor, Cantor of the Congregation.
Adon Olam (Choir), Naumbourg.
Benediction, Rev. Dr. A. Guttmacher.

Mr. Joseph Walter directed the Choir, and Mr. Edwin Aler presided at the organ.

In the new Temple the Congregation flourished apace. The membership increased with each year, and the Congregation regained its former prestige and standing in the community. In 1893 the Temple was decorated, which enhanced the beauty of the interior. Dr. Guttmacher, who began his ministrations under most favorable conditions, succeeded Dr. Bettelheim, who had died on his homeward journey from Europe. The Temple was located in a growing part of the city and in the best residence section. The members realized that the Congregation had taken a new lease on life, and they were enthusiastic in their support.

The services were well attended, the Sabbath School had a large number of pupils, and the choir of the Congregation was strengthened by the engagement of several good male and female voices. The need of a modern ritual was keenly felt, and soon after the publication of the Union Prayer Book by the Central Conference of American Rabbis, the Congregation introduced the new Prayer Book in 1892. In 1890 the Congregation had joined the Theological Seminary Association of New York, and in 1892 the Congregation became a member of the Union of American Hebrew Congregations. The first Union Thanksgiving service was held in 1892, and in 1894 the Congregation decided to worship without hats.

The Seventieth Anniversary of the Congregation was celebrated with solemn services on the Sabbath of January 26th, 1900. Dr. Guttmacher preached a sermon appropriate

to the occasion, and special music was rendered by the choir under the leadership of Dr. B. M. Hopkinson, and Miles Farrow, the organist.

The present religious conditions of the Congregation require some notice. While the material prosperity of the Congregation is all that can be desired, spiritually there is, indeed, much room for improvement. The conditions are the same here that obtain in all other large cities. On the great Holydays the seating capacity of the Temple is taxed to the utmost. During the last three years many who desired to affiliate with the Congregation could not be accommodated with seats. The Sabbath services are well attended by women and children, but the men are in a woeful minority. But what is most discouraging is the fact, that as the fathers, who attended services regularly, die, the sons, though retaining the membership, do not come to the House of God except on rare occasions. The work in the Sabbath School, however well and conscientiously done, cannot possibly counteract the religious indifference of the home. Boys and girls, after being Barmitzvah and confirmed, soon drift away from the Synagogue. How to re-attach the youth to the Synagogue is a problem that presses hard for solution. The only remedy must be looked for in the home. The home must be made Jewish again. The Sabbath and Holydays must be made to stand out from the rest of the days. But there is a brighter side to the picture. The Congregation has ever chosen to positions of honor and trust men who are worthy of being the representatives of a religious organization. So long as this policy is con-

tinued, the Congregation will be a power for good in the community. The present officers of the Congregation have held their offices for many years and have always evinced the greatest interest in the welfare of the Congregation. Mr. Samuel Frank, the President, has been President before, from 1886-1890, and Vice-President from 1893-1903. Mr. Joseph Miller was the Chairman of the Building Committee, in charge of the erection of the Temple, and has occupied the office of Treasurer since 1891. Mr. Solomon Preiss, the oldest living member of the Congregation, was President from 1860-1864, and has been the efficient Secretary since 1875.

Death has made unusually heavy inroads into the Congregation during the last two decades. Almost an entire generation has passed away that had helped to build up the Congregation. It is fitting that the names of three men, who were the presiding officers of the Congregation at the time of their demise, should be recalled—Nathan Schloss, Samuel Stein and Alexander Frank.

Nathan Schloss was President from 1880 until the time of his death, February 23d, 1886. A plain and pious man, he had the respect of all who knew him. By honesty and integrity, as well as frugality, he amassed quite a fortune. A most ardent supporter of the Congregation he came to its aid in the day of financial embarrassment. To him belongs the distinguished honor of having left the largest bequests ever made in Baltimore to a congregation and to Jewish charitable institutions. He left his whole estate in trust to be divided at the death of his widow into five equal shares to the Balti-

more Hebrew Congregation, The Hebrew Home and Hospital, The Orphan Asylum, and the Benevolent and Free Burial Societies. Mrs. Carrie Schloss, his widow, passed away July 30th, 1904, and the will became operative, each of the five beneficiaries receiving the sum of $28,300. The Congregation he so dearly loved intends to perpetuate the memory of Mr. and Mrs. Nathan Schloss by a fitting memorial.

Samuel Stein was President from 1890 until the time of his death, August 14th, 1893. Prior to this he served several years as Vice-President. Mr. Stein was the type of the educated and whole-souled Jewish gentleman, a man of high integrity and honor. With every fiber of his being, he was a Jew, interested in the history and religious development of Judaism.

Alexander Frank's death was likewise a distinct loss to the Congregation and to the community. For ten years, from 1893 until May 7th, 1903, he was President. Prior to his being President he was a member of the choir, in 1863 leader of the choir, Trustee in 1874 and Vice-President in 1890. He was beloved by all who were privileged to know him. He was one of the most useful men the Jewish community has ever had, ready to serve in the ranks as well as to lead. Faithfully did he labor for the Congregation. To his foresight and to his counsel it owes much.

CHAPTER V

FORMER PRESIDENTS

John Maximilian Dyer,	1829-'34	Hirsch Preiss,	'55-'57
Simon Eytinge,	'34-'36	Gerson Rosenstock,	'58-'60
Aaron Weglein,	'36-'40	Solomon Preiss,	'60-'64
Leon Dyer,	'40-'47	Martin L. Straus,	'64-'69
Abraham Rosenfeld,	'47-'49	Meyer Stein,	'70-'71
Abraham Rosenburg,	'49-'51	Joel Gutman,	'73-'75
Solomon Engelmayer,	'51-'53	Levi Straus,	'75-'80
Bernhard Himmelreich,	'53-'55	Nathan Schloss,	'80-'86
	'57-'58	Samuel Frank,	'86-'90
	'69-'70	Samuel Stein,	'90-'93
	'71-'73	Alexander Frank,	1893-1903

FORMER VICE-PRESIDENTS

Moses Millem.	Moses Cohen.	Meyer Stein.
Joseph Osterman.	S. Siegel.	Nathan Schloss.
Isaac Greenbaum.	Leon Frank.	Joel Seliger.
H. Nussbaum.	Joel Gutman.	Samuel Stein.
Felix Freudenreich.	Joseph Schenthal.	Alexander Frank.
Simon Frank.	Levi Straus.	Samuel Frank.
Philip Adler.	Levi Bar.	

FORMER TREASURERS

Joseph Osterman.	Reuben Goldschmidt.	Joseph Schenthal.
Simon Eytinge.	Philip Adler.	Levi Bar.
Levi Benjamin.	Jonas Friedenwald.	Raphael Walter.
Wm. Steigerwald.	Martin L. Straus.	Joel Seliger.
Aaron Rider.	Moses Wiesenfeld.	Meyer Stein.
Judah Rosewald.	M. Lieblich.	Nathan Gutman.
S. Siegel.	Moses Cohen.	

FORMER SECRETARIES

Rabbi A. Rice.	Rev. Dr. H. Hochheimer	W. B. Moses.
Judah Rosewald.	S. H. Lewyt.	

CHAPTER VI

SABBATH SCHOOL, CONFIRMATION, AND BIBLE CLASSES

FOR MANY years the Congregation maintained her own schools for both religious and secular education. In 1840 Rabbi Rice established a school for the study of Hebrew, in which he and the Cantor taught daily. In 1849 Dr. Hochheimer re-organized the school. In addition to Hebrew, German and English were taught, by competent teachers. The school had four classes. It is noteworthy that the selection of an English teacher was considered of such great moment as to be intrusted to a committee of American-born and educated Christians, who were supposed better to understand the needs of the future citizen. The first Sunday School, patterned after the one founded by Miss Rebecca Gratz in Philadelphia, was opened here in 1856 by the Misses Cohen and Miss Etting. Many children belonging to the various Congregations attended this school until the establishment of similar schools by the Congregations. With the establishment of the public schools, the Congregational school declined and was abandoned altogether in 1870. Later, some efforts were made to teach

Hebrew and Catechism, but with little success. It was not until 1886, when Dr. Bettelheim became the Rabbi of the Congregation, that modern pedagogical methods were introduced into the school and the school became a factor in the life of the Congregation. Dr. Guttmacher who took charge of the school in 1891 soon discerned that the efficiency of the school depended largely upon the teachers, and that it was, therefore, advisable to pay the teachers. The school is now attended by about 240 children who are instructed by nine teachers—Misses Carrye Row, Rae Cohen, Martha, Helen and Florence Stromberg, Isabel Lazarus, Fanny Schneeberger, Florence Rosenberg and Rev. J. Schwanenfeld. Dr. Guttmacher is the superintendent. The Board is composed of Messrs. E. Cohen, I. Davidson, J. Spear, M. Cohen and Dr. Guttmacher.

Confirmation was introduced into the Congregation some fifty years ago. Yet, judging by the small number of those who come up for Confirmation it has never become very popular. The average class is composed of about ten, the girls being in the majority. A Post-confirmation class meets once a week for the study of the Bible. The teachers of the school meet twice a month for the study of Jewish ethics. The Bible class meets every Friday afternoon and is attended exclusively by ladies. This class has met since 1891 and has studied the Biblical books, the customs and symbols of the Synagogue, the ethical and religious laws of the Bible, the great religions of the world and has discussed many of the religious problems.

THE CHOIR

Joseph Walter
Late Leader

CHAPTER VII

THE CHOIR

ABOUT 1850 a choir was first mentioned. In 1863 the members of the choir, composed of men only, petitioned the Board to engage some female voices. It was not until 1870, however, that a mixed choir was introduced. Before the days of the mixed choir the singers received no remuneration, and the Congregation gave them annually a banquet on Sim'hath Torah to show its appreciation. In 1873 a petition signed by thirty pew-holders asked an extra meeting of the Congregation "for the purpose of voting for the introduction of a pipe organ into our Synagogue to beautify our service." The following names were signed to the petition:

L. Rosenburg.
Jos. Goodman.
R. Walter.
L. Sonneborn.
M. Levi.
Nathan Schloss.
B. Cahn.
S. Hartman.
S. Rosenblatt.
M. Fraly.
J. Rice.
B. F. Ulman.
N. Jacobi.
Eph. Frank.
Alexander Frank.
M. Steigerwald.
W. B. Moses.
Sol. Straus.
Joel Gutman.
A. Federleicht.
Jos. Seliger.
Joel Seliger.
G. Rosenstock.
N. Gutman.
J. Gruenebaum.
Leon Frank.
D. Wiesenfeld.
M. Stein.
S. Uhlfelder.

The organ was voted for, and ever since the Congregation has paid special attention to the musical part of the service. Among the early leaders of the choir were Jos. Blumline, I. H. Rosewald, and Alexander Frank. In 1880 Mr. Jos. Walter took charge of the choir, and two years later Mr. Edwin Aler became the organist. These two men, both genial and intelligent, worked hand in hand and built up the strong organization which has been the pride of the Congregation for many years. Mr. Walter died December 6th, 1899, and Mr. Aler in 1897. Dr. B. Merrill Hopkinson who had been the leading barytone of the choir for several years, succeeded as director of the choir, and Mr. Miles Farrow as organist. The choice of these two men proved a very fortunate one, as they have maintained the former high standard of efficiency.

ROSTER OF THE CHOIR

Miss Carrie Rosenheim,	Soprano.
Mrs. Clifton H. Andrews,	"
Miss Martha Washington Row,	"
Mrs. Richard Ortmann,	"
Miss Rose Rosenstein,	"
Mrs. Leonard K. Hirshberg,	"
Mrs. Robert F. Skutch,	"
Miss Adelaide Ristoris Rosenfeld,	"
Miss Bessie Neuhan,	"
Miss Carlotta E. Nicolai,	Alto.
Mrs. Frances White Janney,	"
Miss Miriam Preiss,	"
Miss Sophie Adler,	"
Mr. Frederick H. Weber,	Tenor.
Mr. A. Lee Jones,	"
Mr. Edw. L. Frank,	"
Mr. Harry M. Smith,	Basso.
Mr. Miles Farrow,	Organist.
B. Merrill Hopkinson, M. D.,	Barytone and Director.

Mrs. Joseph Miller
Late President

Mrs. M. Stein
President

LADIES' AUXILIARY

CHAPTER VIII

THE LADIES' AUXILIARY

DR. DAVID WIESENFELD, who was the Superintendent of the Sabbath School, called a meeting of the teachers of the school July 6th, 1890, for the purpose of forming an auxiliary among the ladies of the Congregation. Miss Birdie Stein (now Mrs. Harry Friedenwald) was elected President of the temporary organization, and in December the organization was made permanent with Mrs. Joseph Miller as President. At the death of Mrs. Miller (May, 1903), Mrs. Michael Stein was elected President and Mrs. Alexander Frank Vice-President. Since the organization of the auxiliary Mrs. David Wiesenfeld has acted as Treasurer, Mrs. Katie Wolfe as Recording Secretary, and Mrs. Sody Salabes as Corresponding Secretary. The auxiliary has proved its usefulness. When the Temple was dedicated the ladies presented to the Congregation beautiful curtains for the ark and covers for the reading-desk. They also decorated the school-rooms with pictures and furnished the children with entertainments. The Auxiliary has fitted up the Ministers' room and a room for the use of the choir. Flowers are also

placed by them on Sabbaths and Holydays on the pulpit, to be later distributed among the sick. At the last meeting a resolution was passed to commemorate the anniversary of the Congregation by the gift of an ornamental window.

Though in former years the ladies of the Congregation were not organized, yet they made many gifts to the Synagogue. Thus, as an instance, they gave in 1860 a P'ro'hes (curtain for the ark). The committee having the matter in charge were: Mesdames Meyer Stein, Simon Frank, Moses Wiesenfeld and Leon Frank.

Joseph Schenthal
President

Henry S. Lewyt

Moses Frank

Simon Rosenburg

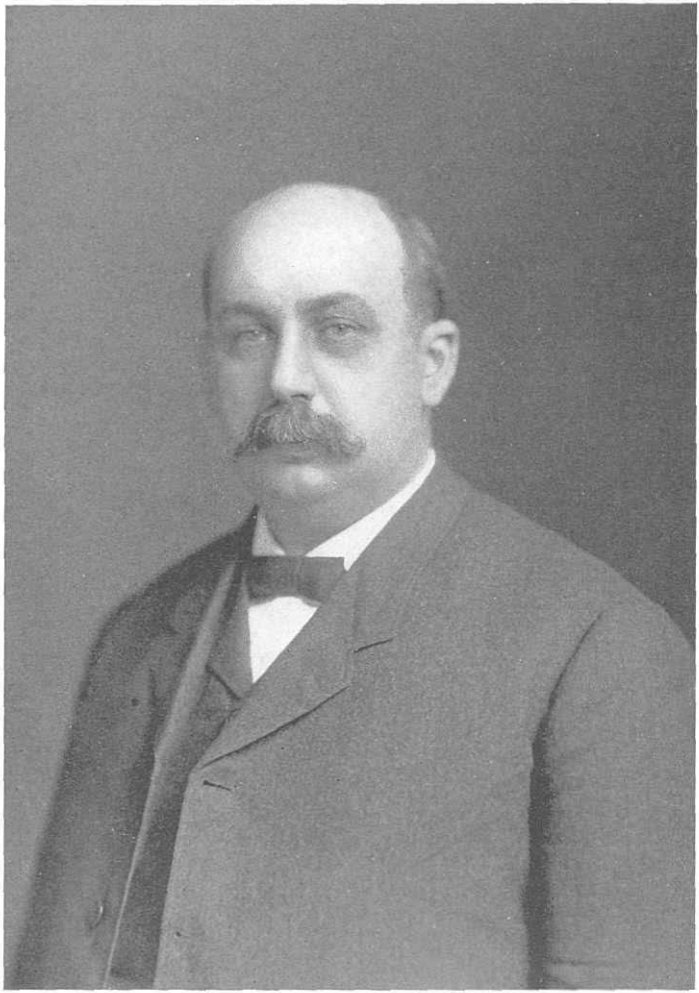
CEMETERY BOARD

CHAPTER IX

THE CEMETERY

THE CONGREGATION owns its own cemetery on Belair road in Baltimore county, easily accessible by various car-lines from all parts of the city. The original burial ground, known and designated in the charter as parts of tracts respectively called "Orange and Whitridge," consisted of three acres of ground in 1832. In September, 1865, the cemetery was enlarged by the purchase of eleven acres, and by nine additional acres in 1884. In May, 1866, the work of improving the grounds on a large and systematic plan was begun. Prominently identified with this movement was Abraham Pollack who surveyed the ground. The land was drained and platted. Roads and avenues were constructed, trees and all kinds of shrubbery were planted, buildings, entrances and enclosures were erected. Including the land bought in 1865 and 1884 the improvements involved an outlay of $55,000. The cemetery, though the exclusive property of the Congregation, has many lot owners who are not affiliated with the Congregation. Memorial services are held once a year in the cemetery grounds on the Sunday before the Day of Atonement (Yom Kippurim). The service is largely attended, and consists of the reading of

Psalms in Hebrew and English, a sermon, and the recital of the Kaddish prayer by all present. During the last few years some have left money to the Congregation to ensure the perpetual care of graves. Great difficulty is ofttimes experienced in the attempt to keep the family lot in good condition after the demise of the heads of the family. Children cannot always be depended upon to do their filial duty; some move away, others become impoverished and others die. The result is that graves are neglected. By bequeathing a sum of money in trust to the Congregation to be used for that purpose, the proper care of graves and lots is assured for all time to come. Among those who were actively identified with the management of the cemetery were: Abraham Pollack, Joel Seliger, Louis Sonneborn, Henry Goodman, Martin L. Straus, Alexander Bechhofer and Henry Hartman. The present Board consists of Joseph Schenthal, Chairman, Simon Rosenburg, Moses Frank, and Henry S. Lewyt. For many years these men have given their time to the improvement of the cemetery. It is due to them that it has become a most beautiful spot, admired by all who visit it. One cannot speak of the cemetery on the Belair road without thinking at once of Joseph Schenthal, who has given over thirty years of his services to the work connected with it. Since 1872 he has been the guiding spirit of the Cemetery Board. The interests of the cemetery are to him paramount, and nothing dare interfere with what he considers his duty toward that institution. To him the Congregation owes, indeed, a great debt of gratitude; his work is an inspiration for all who endeavor to do their duty in life.



Rev. Dr. Adolf Guttmacher

CHAPTER X

THE RABBIS AND CANTORS

RABBI ABRAHAM RICE was born in 1800 at Gogsheim, near Wuertzburg, Germany. He studied under Rabbi Bing in Wuertzburg. Among his classmates were several Rabbis who gained renown for scholarship—A. Wechsler, Baer Bamberger and Jacob Ettinger. Later he pursued his studies under Rabbi Wolf Hamburger. Rabbi A. Bing bestowed upon him the Rabbinical degree. In the spring of 1840 he set sail for America on the ship "Sir Isaac Newton." One of his fellow-passengers was the late Wm. S. Rayner. He did not tarry long in New York, some friends advising him to go to Newport to re-open the Synagogue that had been closed for many years, in order to attract Jewish settlers. In Newport he did not succeed, and returned to New York. There he met Aaron Weglein, a countryman of his, who was then the President of the Congregation. Mr. Weglein invited him to become the Rabbi of the Congregation. He accepted the position and officiated on Rosh ha Shanah of 1840 for the first time as the Rabbi of the Congregation. Rabbi Rice's personality was most lovable. He was truly pious and

of irreproachable character. His contemporaries considered him a great light, and many men of intelligence gathered around him for instruction. In stature he was rather small; he walked with a limp. His domestic life was pure and sweet; the death of his only child, a little girl, at the tender age of two years cast a shadow over his happiness. Later he adopted a boy and girl, whom he raised. In 1849 he resigned his position and retired to private life. He then engaged in business, carrying on a small dry goods store on Howard street, later a grocery store on Lancaster street. These ventures did not prove successful, and he began buying goods at auction to sell again to small dealers. He established a Minyan on Howard street, where he officiated gratis as Rabbi and Chazan. During the Civil war he met with business reverses and his small fortune had dwindled to almost nothing. The position of Rabbi being made vacant by the resignation of Rabbi Illoway, he accepted a call to his former charge in the spring of 1862. But after a few months he died of heart disease (October 29th, 1862). He was mourned by Jews and Christians as a kind and sincere friend. At his request the funeral sermon was omitted. The funeral cortege was a half-mile in length. His wife, who survived him 16 years, received a small pension from the Congregation. Several of his sermons appeared in "The Occident": "The Messiah" in Vol. I, p. 271; "Erroneous Doctrines" in Vol. II, p. 466. In a sermon published in 1847 he urges the establishment of a Beth Din for the regulation of Jewish spiritual and ritual matters (Vol. II, p. 559). In 1847 he preached in English once a month, preaching in German on the other

Sabbaths. He had many controversies in "The Occident" and "Asmonean" with Dr. Einhorn about the validity of the Rabbinical Law, and especially about the Cleveland Conference of Rabbis that met in 1855. But these controversies did not mar their friendship for each other. Einhorn in an obituary devoted to Rice, published in "The Sinai," December, 1862, pays Rabbi Rice a high tribute, calling him "a conscientious orthodox."

Rev. Dr. HENRY HOCHHEIMER was born in Ansbach, Germany, October 3d, 1818. He received his classical training at a Gymnasium, going thence to the University of Munich where he received the degree of Doctor of Philosophy in 1844. He studied philosophy under Schelling and philology under Thiersch. For a short time he was instructor in the University of Munich, but left there to become his father's assistant, who was Rabbi at Ichenhausen. In 1845 he received his Rabbinical diploma. In 1848 when the revolution broke out in Germany, Dr. Hochheimer delivered some political addresses that were anti-monarchical in spirit. He came in conflict with the authorities, owing to his pronounced sympathies for the revolutionists, and was compelled to leave the country. No sooner had he landed in New York than he received a call from the Congregation. He was elected on October 3d, 1849, and remained for ten years, resigning the position to accept the pulpit of the Eden Street Congregation. There he remained in active service for 33 years, retiring in 1892 as Rabbi emeritus. The inaugural sermon Dr. Hochheimer delivered in 1849 was trans-

lated by Leeser and published in " The Occident." Dr. Hochheimer was a frequent contributor to the secular and religious press, some of his more important articles appearing in Fuerst's " Orient," the " Gartenlaube," " Allgemeine Zeitung des Judenthums," " Grenzbote " and the " American Israelite."

Rabbi BERNHARD ILLOWAY was born in Kollin, Bohemia, in 1814. He came from a family of talmudical scholars. He was a pupil of the famous Rabbi Moses Sopher of Pressburg from whom he received the Rabbinical diploma. Later he studied at the Rabbinical Seminary in Padua. He was elected Land-Rabbiner of Hessen-Cassel, but owing to the reactionary policy of the government of that principality his election was vetoed. He emigrated to America and officiated as Rabbi in New York, Philadelphia, St. Louis, New Orleans, Syracuse and Cincinnati. He became the Rabbi of the Congregation here in 1859. In 1861 he resigned his position to accept a pulpit in New Orleans. He preached both in German and English. He wrote Hebrew poetry, and published learned articles in many American and German magazines and journals. Dr. Illoway died at Fosters's Crossing, Ohio, June 22, 1891.

Rabbi ABRAHAM HOFMANN was born August 20th, 1822, in Dittlofsroda, Bavaria. He received his training for the ministry in Wuertzburg. He came to America in 1866 and became the Rabbi of the Congregation in 1868. He resigned his position in 1873 to become the Superintendent of the local

Rev. Abraham Rice
1840-49 1861-62

Rev. Abraham Hofmann
1868-73

Rev. Dr. Henry Hochheimer
1849-59

Rev. Bernhard Illoway
1859-61

Rev. Dr. Aaron S. Bettelheim
1886-90

RABBIS

Hebrew Orphan Asylum. In September, 1876, he was elected to the Pastorate of the Congregation in Richmond, Virginia, where he died in 1878. His sermons were delivered in classical German. He was a man of lovable character, sincere, earnest, charitable and kind.

Rabbi MAURICE FLUEGEL was born in Germany and emigrated early in life to Roumania. He studied in Leipsic and Paris. The Rabbinical diploma he received from the Grand Rabbi Isidore of Paris. He was the Rabbi of the Baltimore Hebrew Congregation from 1881 to 1884. He has written several books on the " Religions of the East."

Rev. Dr. AARON SIEGFRIED BETTELHEIM was born April 4th, 1830 in Lipto, Szt. Miklos, Hungary. He attended the Yeshiba of great Rabbis in Pressburg. In 1850 he went to Prague to sit at the feet of the learned Rabbi S. L. Rappaport, and pursued at the same time classical studies at the University. At the age of 19 he was elected to the Pastorate of München Graetz in Bohemia. But he followed his father's advice and declined the call, to remain at his studies in Prague. While there he was the correspondent for some London journals, and preached regularly in one of the suburbs of Prague. He was later director of the Jewish School in Temesvar, Hungary, where he edited a paper. He resigned that position to become the official translator of Oriental languages and the censor of Hebrew manuscripts in Czernowitz. In 1862 he emigrated to America. He was the Rabbi of the

Crown Street Synagogue in Philadelphia and founded, with Leeser, the Maimonides College. In 1869 he accepted a call to the Congregation in Richmond. There he established a German weekly newspaper, which later became a daily. He also studied medicine in Richmond and received the medical degree. He resigned the position and accepted a call from a Congregation in San Francisco, where he remained until 1886. In that year he came to the Baltimore Hebrew Congregation. Dr. Bettelheim had a commanding presence, a sympathetic voice and a splendid vocabulary. He was a fine German scholar and made friends everywhere.

The death of his talented son, Dr. Felix A. Bettelheim, was a terrible blow to him. He went in the early summer of 1890 to seek consolation at the grave of his parents in Hungary. While returning to this country he died, after a brief illness, on board ship, August 20th, 1890, and was buried at sea. His sad death caused much sorrow in Baltimore, casting a gloom over the Congregation. Dr. Alexander Kohut, the Rabbi of Abavath-Chesed Congregation of New York, a son-in-law of the departed Rabbi, preached the Memorial Sermon upon the invitation of the Board.

Dr. Bettelheim was an author of some note. He wrote much for the press. His tales of "Jewish Life in Hungary" are beautiful. But his life-work was an edition of an amended text of the Bible, on which he spent twenty years of labor. Dr. Kohut says of that work: "His annotations and critical remarks bear not only the stamp of originality, but that of the true expounder."

Rev. Joseph Leucht
1859–68

Rev. J. D. Marmor
1889–1904

Rev. Leopold Kraus
1873–89

J. Schwanenfeld
1904–

CANTORS

Rev. Dr. ADOLF GUTTMACHER was born in 1861 in Germany. He attended the school of his native town till his eleventh year when he went to Berlin to attend the Gymnasium and the Teachers' Seminary. In 1882 he came to America. For a brief period he taught German and French at the Ohio University, then he entered the Hebrew Union College at Cincinnati, Ohio, and the Cincinnati University. From both institutions he graduated in 1889. He accepted a call to the pastorate of Ft. Wayne, Indiana, where he remained until 1891 when he became the Rabbi of the present Congregation. While in Ft. Wayne he taught German, French and Hebrew at the Taylor University. From 1893 to 1900 Dr. Guttmacher took a post-graduate course in Semitics at the Johns Hopkins University receiving from that institution the degree of Doctor of Philosophy on February 22d, 1900. Dr. Guttmacher published a book, " Optimism and Pessimism in the Old and New Testaments," which was accepted as a dissertation for the doctor's degree by the Faculty of the Johns Hopkins University. He has also contributed many articles to the Jewish Encyclopaedia and to other publications.

The following officiated as Cantors in the Congregation: Revs. I. Moses, 1835-1844; A. Ansell, J. Spiro, Jos. Lewin, A. Lissner, N. Davidsohn, L. Heilner, Jos. Leucht, 1859-1868; L. Leopold, M. Frank, Leopold Kraus, 1873-1889; J. D. Marmor, 1889-1904. J. Schwanenfeld.

Vice-President

Secretary

President
(1886-90)

Joseph Miller
Treasurer

PRESENT
OFFICERS

Sedy Gallabes

Nathan Gutman

Leon Seliger

David Loewenstein

William L. Straus

Simon Rosenburg

BOARD OF TRUSTEES

CHAPTER XI

OFFICERS OF THE BALTIMORE HEBREW CONGREGATION, 1904-1905

President . . . . . SAMUEL FRANK.
Vice-President . . . . . HENRY BURGUNDER.
Treasurer . . . . . JOSEPH MILLER.
Secretary . . . . . SOLOMON PREISS.

TRUSTEES

Nathan Gutman,
David Lowenstein,
Simon Rosenburg,
Sody Salabes,
Leon Seliger,
William L. Straus.

CEMETERY BOARD

Joseph Schenthal,
Simon Rosenburg,
Moses Frank
Henry S. Lewyt.

SCHOOL BOARD

Eliezer Cohen,
Isaac Davidson,
Jacob Spear,
Moses S. Cohen,
Dr. A. Guttmacher.

OFFICERS OF LADIES' AUXILIARY SOCIETY

President . . . . . Mrs. Michael Stein.
Vice-President . . . . . Mrs. Alexander Frank.
Treasurer . . . . . Mrs. David Wiesenfeld.

Recording Secretary . . . . . Mrs. Katie Wolf.
Corresponding Secretary . . . . Mrs. Sody Salabes.

Rabbi . . . . . Rev. Dr. Adolf Guttmacher.
Cantor . . . . . Rev. J. Schwanenfeld.
Director of Choir . . . . . Dr. B. Merrill Hopkinson.
Organist . . . . . Miles Farrow.
Sexton . . . . . Moses Isenberg.

CHAPTER XII

"Remember the days of old, consider the years of former generations."
—Deut. xxxii : 7.

PROGRAM OF THE SEVENTY-FIFTH ANNIVERSARY

JANUARY 27th to 29th, 1905

FRIDAY EVENING, 7.30.

Organ Prelude—Andante Maestoso.....Gounod.
Mr. Miles Farrow.

Festival Procession—"Glorious is Thy Name".....Mozart.
Choir.

Opening Prayer.....Rabbi Jos. Leucht.

Tob l'hodoth .....Lewandowski.
Cantor Rev. J. Schwanenfeld and Choir.

Bo'rchu, Sh'ma Yisroel.....Zöllner.

Mi-cho-mocho, V'shomru .....Spicker.

"May the words of my mouth".....Ottenhofer.

Adoration, page 48.

Vaa-nachnu .....Spicker.

"The Lord is My Shepherd".....Schubert.

Mrs. Clifton H. Andrews. Miss Martha W. Row.
Mrs. Frances W. Janney. Miss Carlotta Nicolai.

Greetings.....Rabbi A. Guttmacher, Ph. D.

"Thou art our Father and Redeemer".....Hummel.
Mrs. Richard Ortmann and Choir.

Greetings from the Sister Congregations.....{ Rabbi Wm. Rosenau, Ph. D.
Rabbi Chas. Rubenstein.

"Behold how good and joyful"..... Whitfield.

Mrs. Clifton H. Andrews. Miss Carlotta Nicolai.

Miss Martha W. Row. Mr. Lee A. Jones.

Mr. Harry M. Smith.

Festival Sermon..... Rabbi D. Philipson, D. D.

"Lord, with glowing hearts we praise Thee"..... Costa.

Dr. B. Merrill Hopkinson and Choir.

Closing Prayer and Benediction..... Rabbi H. W. Schneeberger, Ph. D.

Organ Postlude—March from Oratorio "Eli"..... Costa.

Mr. Miles Farrow.

SATURDAY, 10 A. M.

Mah Tobu ..... Spicker.

Cantor and Choir.

Bo'rchu, Sh'ma Yisroel..... Van der Stucken.

Mi-cho-mocho..... Spicker.

Kedusha ..... Goldstein.

Cantor, Mrs. Richard Ortmann, Mr. Frederick H. Weber and Choir.

"May the words of my mouth"..... Beethoven.

Mr. Harry M. Smith.

S'u Sh'orim ..... Naumbourg.

Cantor and Choir.

L'cho adonoi ..... Lewandowski.

Hodu al-eretz ..... Macfarlane.

Torath Adonoi
Etz-chayim } ..... Spicker.

Cantor and Choir.

"I will love Thee, O Lord, my strength"..... Hodges.

Mr. Harry M. Smith, Dr. B. Merrill Hopkinson and Choir.

Sermon..... Rabbi Jos. Krauskopf, D. D.

"No shadows yonder, it shall come to pass at eventide"..... Gaul.

Mrs. Clifton H. Andrews. Mrs. Frances W. Janney.

Miss Carrie Rosenheim. Mr. Frederick H. Weber.

Dr. B. Merrill Hopkinson.

Service, page 102.

Hallelujah ..... Beethoven.

Choir.

Benediction..... Rabbi Leon Harrison, Ph. D.

SUNDAY, 2.30 P. M.

Organ Prelude—Coronation March from "The Prophet".....Meyerbeer.
Mr. Miles Farrow.

Mah Tobu .....Naumbourg.
Mrs. Richard Ortmann. Mr. Harry M. Smith,
Miss Carrie Rosenheim, Dr. B. Merrill Hopkinson and Choir.

Service, page 231.

Bo'rchu, Sh'ma Yisroel.....Zöllner.
"Who is like unto Thee".....Macfarlane.
Adon Olam.....Spicker.
Mrs. Frances N. Janney, Mr. Harry M. Smith and Choir.
Address.....Rabbi T. Schanfarber.
"The Wilderness" .....Goss.
Dr. B. Merrill Hopkinson. Mr. Frederick H. Weber.
Miss Carlotta Nicolai. Mr. Harry M. Smith and Choir.
Address.....Rabbi Leon Harrison, Ph. D.
"O praise God in His Holiness".....Whitfield.
Mrs. Clifton H. Andrews, Mr. Harry M. Smith and Choir.
Benediction.....Rabbi D. Philipson, D. D.
Organ Postlude—March from "Athalie"... .....Mendelssohn.
Mr. Miles Farrow.

"The joy of God is your strength."—Neh. viii : 10.

COMMITTEE ON CELEBRATION

DIVINE SERVICE

Samuel Frank. Louis Federleicht. David Lowenstein.
Simon Rosenburg. Leon Seliger. Eli Frank.

PRINTING

Simon Dalsheimer. Simon W. Frank. Louis N. Gutman.

INVITATIONS

Sody Salabes. J. Cahn. Wm. L. Straus.
Aaron Straus. B. Wiesenfeld.

RECEPTION

Louis K. Gutman. A. Hecht. Dr. S. Cone.
Louis Kann. M. Greif. Chas. Gans.

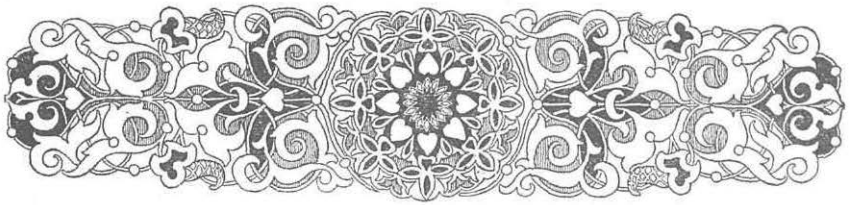
FINANCE

Jos. Miller. H. Burgunder. N. Gutman.

USHERS

Jesse Rosenfeld. A. Frank. Joel Nassauer.
Moses Freeman. L. N. Gutman. Dr. I. Spear.
I. C. Rosenstein. Milton Newman. H. Ambach.
Wm. Schenthal. Walter Katzenstein.

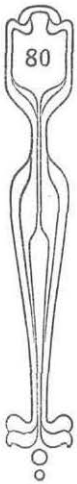
Rabbi A. Guttmacher, Chairman.



CHAPTER XIII

MEMBERS

Adler, Chas.
Ambach, Max.
Bechhofer, Mrs. A.
Benesch, Aaron.
Benesch, Abraham.
Benesch, Isaac.
Benesch, Samuel.
Bergen, Raphael.
Bernstein, M. M.
Berney, Jos.
Birkenwald, K.
Brager, A. A.
Brown, Asher.
Burgunder, Henry.
Burk, Chas.
Cahn, Bernard.
Cahn, J. B.
Cahn, M. U.
Castleberg, Henry.
Castleberg, Jacob.
Cohen, Eliezer.
Cohen, Moses S.
Cone, Dr. Sidney.
Dalsheimer, Simon.
Dannenberg, Aug.
Davidson, Isaac.
Eichengreen, Wm.
Eiseman, Gus.
Eiseman, M. B.
Federleicht, Louis.
Flaunlacher, S.
Fox, Mrs. Rosa.
Frank, Mrs. Aaron.
Frank, Mrs. Alexander.
Frank, Benj.
Frank, Mrs. Leon.
Frank, L. H.
Frank, Lewis.
Frank, Isaac.
Frank, Moses.
Frank, Samuel.
Frank, Simon W.
Frank, Sol.
Freeman, Moses.
Gans, Chas.
Goldsmith, J. S.
Goldstrom, Hiram.
Goldstrom, L. H.
Greenbaum, Jacob.
Greenbaum, Meyer.
Greenbaum, Milton.
Greenwald, Julius.
Greif, Max.
Gundesheimer, Ellis.
Gutman, Mrs. Bertha.
Gutman, Louis K.
Gutman, Nathan.
Haas, Nathan.
Haas, Sol.
Hamburger, A. J.
Hanline, Simon.
Hartman, Henry.
Hartman, Mrs. Mary.
Hecht, Albert.
Herman, Jonas.
Himmelrich, Sam.
Hines, Jul.
Hollander, S. C.
Kahn, Leon.
Kann, Louis.
Katzenberger, Mrs. B.
Katzenstein, Benj.
Kaufman, Mrs. H.
Koenigsberger, Mrs. A.
Lazarus, Ferd.
Levy, Leon.
Levy, Leon S.
Lewyt, H. S.
Lobe, H. I.
Lobe, N. B.
Loewenstein, David.
Mandelbaum, Ansel.
Mayer, Dr. A. H.
Metzger, Mrs. Isaac.



Metzger, Isaac.
Miller, Mrs. Hennie.
Miller, Jos.
Miller, Wm.
Morris, Edward.
Moses, Jacob M.
Myer, G. L.
Nassauer, Fred.
Neuhan, Jos.
Newman, Julius.
Nordlinger, Mrs. I.
Nussbaum, Aaron.
Oppenheim, Eli.
Oppenheim, I. A.
Ottenheimer, Jos.
Posner, S.
Preiss, Sol.
Rice, J. A.
Rosenburg, Samuel.
Rosenburg, Simon.
Rosenblatt, S.
Rosenbush, Robert.
Rosenfeld, Michael.
Rosenstein, I. C.
Salabes, J.
Salabes, Sody.
Schenthal, Jos.
Schiff, Abraham.
Schloss, Mrs. Carrie.
Schoenberg, Isadore.
Schoneman, Jacob.
Seliger, Leon.
Siegel, Mrs. H.
Sondheim, D.
Spandauer, Levy.
Spear, Aaron.
Spear, Abraham.
Spear, Jacob.
Steel, Louis.
Stein, Mrs. Dolene.
Stein, Mrs. Emma.
Stein, S. H.
Stern, Henry.
Stern, Lazarus.
Straus, Alex.
Straus, H. F.
Straus, M. L.
Straus, Wm. L.
Stromberg, G.
Ulman, Nathan.
Weil, M. Star.
Weil, S.
Weiller, I. C.
Whitehill, Mrs. Israel.
Wiesenfeld, David.
Wiesenfeld, Bernard.
Wildman, Albert.
Wilfson, David.
Winternitz, Chas.
Witz, S. M.

SEAT-HOLDERS, 1904–05.

Adler, A. S.
Adler, Mrs. A.
Adler, Louis.
Adler, Mrs. L.
Altschul, A.
Apple, Mrs. I.
Apple, Mrs. Jacob.
Bamberger, Jacob.
Baumgarten, Morris.
Becker, Isidor.
Behrend, Chas.
Behrend, Michael.
Berliner, E.
Blankenberg, J.
Block, Isaac.
Block, Meyer J.
Brager, L. L.
Burgunder, S. D.
Cohen, Miss Bertha.
Cohen, E. M.
Cohen, Mrs. H.
Cohen, Jacob I.
Cohen, Mendez.
Cohen, Mrs. R.
Dettelbach, Elias.
De Young, Mrs. M.
Dornberg, L.
Ehrlich, Sol.
Ehrman, Mrs. A.
Eiseman, Jos.
Eiseman, M. H.
Eiseman, Wm.
Emerich, H.
Fantl, M.
Feldheimer, Mrs. C.
Felsenberg, Louis.
Fluegel, Rev. M.
Freundlich, O.
Gans, Moses.
Gans, Mrs. R.
Getz, Mrs. R.
Goldenberg, Chas.

Goldheim, Ralph S.
Goldman, Mrs. A.
Goldsheider, H.
Goldsmith, Jos.
Goldsmith, S.
Goldstein, Isidor.
Goodman, Isaac.
Greenbaum, David.
Greenbaum, Jacob.
Greenbaum, Mrs. L.
Gross, Jos.
Gruber, Mrs. J.
Gump, M. B.
Gutman, N. L.
Haas, Jacob.
Haas, Samuel.
Hable, Jacob.
Hable, Mrs. R.
Harmon, Mrs.
Hecht, Alex.
Hecht, Eli G.
Hecht, H. S.
Hecht, Mrs. M.
Herman, A.
Herman, Moses.
Hirsh, Miss Esther.
Huchberger, E.
Isenberg, Moses.
Jacoby, E.
Jones, A.
Juhn, Mrs. C.
Kadden, Meyer.
Katten, Louis.
Katz, Mrs. Rebecca.
Katz, Sigmund.
Katzenberg, A.
Katzenberg, Meyer C.
Katzenberger, Simpson.
Keyser, Miss H.
Kaufman, Harry.
Koshland, M.
Kraus, Mrs. L.
Kronheimer, S. M.
Laupheimer, Robert.
Lazarus, Mrs. E. M.
Levie, Jos. W.
Levy, Benj.
Levy, Mrs. C.
Levy, Philip.
Lindau, Mrs. Adeline.
Lowenstein, W. A.
Lowenthal, Mrs. A.
Lowenthal, Jos.
Masbach, Chas.
Mayer, Henry.
Mayer, Mrs. Lee.
Meyer, Martin.
Meyer, Mrs. P.
Meyer, Sol.
Meyerhoff, M.
Meyers, David.
Milhouser, Moses.
Mordecai, Miss Isabell.
Morris, Jos. S.
Moses, Moses.
Moses, Wm. B.
Nathan, Mrs. S.
New, B.
New, Mrs. C.
New, Miss E.
New, Mrs. Max.
Newman, Leon.
Oppenheimer, Mrs. H.
Oppenheimer, Jos. D.
Oppenheimer, J. T.
Oppenheimer, S.
Ottenheimer, Moses.
Perlman, B.
Pimes, Isaac.
Ramer, Chas.
Reinhard, Mrs. C.
Reinhard, S.
Rice, G.
Rice, Jos.
Ries, Mrs. B.
Rodberg, S. I.
Rosenberg, A. F.
Rosenberg, Ignatz.
Rosenberg, Michael.
Rosenheim, Mrs. B.
Rosenfeld, Israel.
Rosenthal, Isaac.
Rosenthal, S.
Rosenthal, Simon.
Rothschild, Moses.
Rothschild, Sol.
Row, Mrs. J.
Saenger, Rev. I.
Sarlouis, B.
Schiff, Albert.
Schloss, Miss E.
Schloss, Nathan.
Schloss, Sol. S.
Schwartzberg, M.
Seif, Isidor.
Seldner, Mrs. S. W.
Sinsheimer, A.
Sinsheimer, S.
Skutch, Max.
Skutch, Robert F.
Slesinger, Louis.

Smith, Mrs. R.
Solomon, Miss Lilly.
Sonneberg, A.
Sonneborn, Meyer.
Steigerwald, Miss J.
Steigerwald, Miss L.
Stein, Lewis.
Stern, Harry M.
Stern, Philip.
Sussman, H.
Thalheimer, S.
Ulman, Mrs. B.
Ulman, E. J.
Ulman, S.
Waldorf, H.
Walter, M. R.
Wheatfield, Mrs. B.
White, Gus. E.
Whitehill, Mrs. S.
Whitehill, Mrs. Israel.
Weil, Benjamin.
Weil, Joseph.
Weiller, Max.
Weinberg, Adolf.
Weinberg, Henry.
Wertheimer, Isaac.
Wertheimer, S.
Wilfson, Michael.
Wilfson, Morris.
Wurzburger, Leon S.